

LIVING ORTHODOXY

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CHRIST IS RISEN!

THE ST. JOHN OF KRONSTADT PRESS

FROM THE EDITOR'S DESK

If nothing breaks down, this issue will be mailed just before Pascha ...a bit later than we had intended. As to the next issue...it is necessary that the Press vacate its present quarters as quickly as possible after the production of the current number. The best and least expensive move we can see making is to move the Press to an old shed near the Community house and the Temple. To make this situation functional will require the overhaul of the small generator we already have (approx. \$150), putting a new roof on the shed (approx. \$200---leaky roofs and printing equipment/paper do NOT go together), purchasing a battery and charger (for operation of typewriter, etc. when generator is not running---approx. \$100), also some \$\$\$ for necessary framing work on the shed (it only has three walls). Altogether, somewhere around \$500 at minimum to put the Press back into operation in halfway decent and safe quarters, plus a lot of time for the moving and repair work on the building. Renewals and new subscriptions continue to trickle in steadily (best guess right now is that of the first batch of subscriptions to expire, about 50% will be renewed), but are just sufficient to cover current operating expenses. So where is \$500 to come from? We simply don't know---so far, no takers on the lifetime subscription offer. Please help if you can ---and #3 of the current volume will reach you when we're able to restore the Press to operating condition. We're confident that the Lord will provide---just don't know how quickly!

LETTERS

28 Feb. 1980

There is no way I can in conscience support periodicals that proclaim not the Gospel of Jesus Christ but legalism, not the living Orthodoxy of a Zossima but the terrible bondage of the Grand Inquisitor, not the freedom with which we are set free but a rigid fundamentalism be it in the guise of the extreme Protestant sectarians or the guise of the pseudo-Orthodoxy of the so-called Russian Church Outside of Russia whose line you more and more parrot (and one assumes, wrongly I hope, so does your jurisdiction). That way lies one of the oldest, most dangerous and insidious of heresies, self-righteous legalism cloaking itself in the angelic garb of the holy Fathers and masquerading as Orthodoxy when it remains, in fact, the great flaw of the gnomics of Orthodoxy.

(continued page 23)

CHRIST IS RISEN! GLORIFY HIM!

The words of our holy Father St. John Chrysostom have greeted Orthodox Christians on Holy Pascha for centuries; we can do no better:

Let all pious men and all lovers of God rejoice in the splendor of this feast; let the wise servants blissfully enter into the joy of their Lord; let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour now receive their due reward; let any who came after the third hour be grateful to join in the feast, and those who may have come after the sixth, let them not be afraid of being too late, for the Lord is gracious and he receives the last even as the first. He gives rest to him who comes on the eleventh hour as well as to him who has toiled since the first: yes, He has pity on the last and He serves the first; He rewards the one and is generous to the other; He repays the deed and praises the effort. Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward; you rich and you poor, dance together; you sober and you weaklings, celebrate the day; you who have kept the fast and you who have not, rejoice today. The table is richly loaded: enjoy its royal banquet. The calf is a fatted one: let no one go away hungry. All of you, enjoy the banquet of faith; all of you, receive the riches of His goodness. Let no one grieve over his poverty, for the universal Kingdom has been revealed; let no one weep over his sins, for pardon has shone from the Grave; let no one fear death, for the death of Our Saviour has set us free: He has destroyed it by enduring it, He has despoiled Hades by going down into its kingdom, He has angered it by allowing it to taste of His Flesh. When Isaiah foresaw all this, he cried out: 'O Hades, you have been angered by encountering Him in the nether world.' Hades is angered because frustrated, it is angered because it has been mocked, it is angered because it has been destroyed, it is angered because it has been reduced to naught, it is angered because it is now captive. It seized a body, and lo! it discovered God; it seized earth, and, behold! it encountered Heaven; it seized the visible, and was overcome by the invisible. O death, where is your sting? O Hades, where is your victory? Christ is risen and you are abolished, Christ is risen and the demons are cast down, Christ is risen and the angels rejoice, Christ is risen and life is freed, Christ is risen and the tomb is emptied of the dead: for Christ, being risen from the dead, has become the Leader and Reviver of those who had fallen asleep. To Him be glory and power for ever and ever. Amen!

(translation from Byzantine Daily Worship, Alleluia Press, 1969)

HAIL, THOU THAT ART HIGHLY FAVORED!

So the Archangel Gabriel greeted Mary, who was to become the Mother of God, the Theotokos. It is fitting that once in a great while (as this year) the festival of the Annunciation follows at once upon that of Pascha---the commemoration of the immediate beginning of the Incarnation coming as part of the celebration of its culmination. From the very earliest days sceptics, scoffers---those who wish NOT to believe---have denied and even ridiculed the notion that any child *could* be born of a Virgin (often offering their own unsavory explanations of the event). The blessed Joseph may be said to have been the first of their number: but his temptation was quickly dealt with by divine intervention.

There are those 'Christians' today who would have us believe that the dogma (and this IS a dogma of which we speak: he who denies it sets himself outside the body of those who have any right or title to call themselves 'Christian') of the virginal conception and birth of Jesus is of little importance---a fairy tale to impress the naive. So let us examine of just what we speak when we proclaim in the Symbol of the Faith 'I believe...in one Lord Jesus Christ, the only-begotten Son of God...who...was incarnate of the Holy Spirit and the Virgin Mary, and was made man.'

We of course do not understand the means by which God accomplished His will in Mary, any more than she did...we do not know exactly what it means for 'the power of the Most High' to cover someone with 'its shadow' (Lk 1:35). But we *do* know that what occurred in this mysterious event was the conception of One who was both God and Man: the 'only-begotten Son of God', who exists from before all time, became flesh ('was incarnate') and was made Man, through this event in which the Holy Spirit and the Virgin Mary were the principals. If anything *other* than what the Gospel, the Fathers and Councils of the Church, the Symbol of Faith proclaim---then this Jesus who lived and taught some 1900 years ago in Israel was NOT both God and Man---and if He was not *both* God and Man, our hope is in vain and we remain in the darkness and despair of fallen man hopelessly separated from his Creator.

So it is that each spring the Church celebrates the 'new beginning' for mankind---the event in which there was conceived in the womb of

the Virgin the God-Man whose very *existence* breached the gap between God and mankind. In Him finite and infinite, temporal and eternal, Creator and creature came together in one Being, one Person---and so made possible the divinization of man.

This Event did not occur and could not have occurred without the instrumental concurrence of mankind. There *had* to be one human being both sufficiently pure and sufficiently obedient to permit herself to be 'overshadowed by the power of the Most High'. In a race degraded by disobedience, sinfulness, downright cruelty, this was no simple requirement. Many of the Fathers see the whole history of the chosen people of God, the people Israel, as the story of the preparation for this one person: the creation in the midst of fallen man of one who could be perfectly obedient, one who could hear the terrifying words of the angel and answer 'So be it'.

That sounds so simple. But let us reflect upon ourselves, our own responses to far less awesome events. How often are we able to answer with simple and perfect obedience? Rather, our life and culture have taught us always to question, always to want to know a little more, always to have a 'dialogue' before we can make a 'decision'. Mary asked for no 'decision-making process', no rationalization, no examination and inspection of the issues. No, just---'So be it'.

The Gospel calls us to this kind of simplicity and obedience---to so live and pray that we are enabled to know instantly when we are confronted by the Will of God, and to answer at once 'Yes'. That is the meaning of 'being as a little child', of being 'born again'. It is this sort of simplicity for which generations of the Holy Ascetics have sought---and it must be sought, for it requires the abnegation of our self-will, our self-centeredness. If we would truly be children of God, we must dedicate our lives to becoming able to emulate the simplicity and willing obedience which was shown by a young virgin that day so many centuries ago---and without which there could be no question of our being 'children of God'.

O true Mother of God, beseech the Holy God-Man, our Saviour Jesus the Christ, Who came as a little Child in thy womb for our salvation, that we may be instructed by the Holy Spirit to become even as thou wert: obedient and simple in the service of the God and Father of us all.

LETTER TO A YOUNG GIRL

Theophan the Recluse

The following letter of Feofan the Recluse is from the book The Nature of the Spiritual Life, and How to Adapt Oneself to It. Here Bishop Feofan addresses a young girl who is looking for meaning in her life, and the thoughts he sets down are particularly applicable and important for the young people of today.

What has happened to you? And what kind of questions are these?: "I don't know what to do with my life. Must one do something? Must one set oneself some kind of goal?" As I read, I am at a loss to discover where such strange thoughts have come from. Hadn't you already decided all these things when you expressed the desire to attain that high dignity which God has appointed for man? And what have you and I been discussing if not that? How, then, have all these problems arisen? I can guess that there are **modernists among your acquaintances, or that on occasion you have fallen in with a group where there were such people propagating their "wise words."** They usually rave in such a way. They have on their **tongues unceasingly the words, "the welfare of mankind," "the welfare of the people."** And now you, in all likelihood, having heard plenty of such elevated ideas, have succumbed to them, and turning to look at your own present life, have discovered with regret that you are vegetating among your family and relatives without use or purpose. Alas! How is it that no one has yet opened your eyes?!

If my guess is correct, then you ought to be ashamed. Why on earth didn't you tell me about this, since you gave your word to write candidly about everything? But whether all this is so or not, I can't leave your problems unsolved. Our entire correspondence will serve as a full solution of them, but now I will express only a brief and general thought that you might see that the life which you lead and have led up to now is real life, and there is nothing to be changed in it.

Certainly one must know the goal of life. But is this difficult? And hasn't it already been determined? The general situation is this: since there is life after death, then the goal of all our present, earthly life must be, without exception, not here, but there. Everyone knows that this is the case, and there is nothing more to discuss, although in practice few people actually remember

it. But set yourself a rule of life--with all your strength to pursue this goal--and you yourself will see what light will pour forth from this on your temporary life on earth and on everything you do. First will be revealed the conviction that everything here is merely a means to the other life. There is a law regarding the means: make use of them and in such a way that they lead toward the goal and do not deviate from it or hinder it. This, then, is the answer to the problem of not knowing what to do with your life. Set your sight on heaven and order every step of your life so that it will be a step in that direction. It seems to me that it is all so simple, and yet so all-embracing.

You ask, "Must one do something?" Of course one must! And do whatever comes along--in your circle of friends and in your surroundings--and believe that this is and will be your real work. More will not be demanded of you. It is a great misconception to think, whether for the sake of heaven or, as the modernists put it, to "make one's mark on humanity," that one must undertake great, reverberating tasks. Not at all. It is necessary only to do everything according to the commandments of God. Just what exactly? Nothing in particular--only those things which present themselves to everyone in the circumstances of life, those things which are required by the every-day happenings we all encounter. This is how it is. God arranges the fate of each man, and the whole course of one's life is also the work of His most gracious foreknowledge, as is, therefore, every minute and every encounter. Let's take an example: a beggar comes up to you; it is God who has brought him. What should you do? You must help him. God has brought you the beggar, of course, desiring you to act toward this beggar in a manner pleasing to Him, and He watches to see what you will actually do. It will please Him if you help. Will you? If you do what is pleasing to God, you will be taking a step toward the ultimate goal, the inheritance of heaven. Generalize this occurrence, and you find that in every situation and at every encounter one must do what God wants him to do. And we know truly what He wants from the commandments He has given us. If someone seeks help, then help him. If someone has offended you, forgive him. If you yourself have offended someone, then hasten to ask forgiveness and to make peace. If someone has praised you, do not be proud. If someone has scolded you, do not get angry. If the time has come to pray, then pray. To work, then work,--etc., etc.

If, having considered all this, you commence to act in all situations so that your actions, performed unswervingly according to the commandments, are pleasing to God, then all the problems regarding your life will be solved completely and satisfactorily. The goal is the blessed life beyond the grave; the means are actions according to the commandments--actions demanded by everything that happens in life. It seems to me that this is all clear and simple, and there is no reason for you to torment yourself with difficult problems. You must get out of your head all plans for the immensely useful, all-embracing, humanitarian activity that the modernists rave about, and your life, having been set in a peaceful frame and leading without commotion toward the primary goal, will then have a focus. Remember that the Lord does not forget even a glass of cold water given to him who thirsts.

You will say, "But all the same, one must still choose and determine a way of life!" But how can you and I determine it? When we start to consider it, we grow confused. It is better and more reliable to accept with obedience, thankfulness, and love that direction which God reveals in the course of one's life. Let's take a situation that concerns you. You are now under your parents' roof. Can one wish anything more? It's warm, safe, and comfortable. So live, not letting your thoughts fly off into the distance, but conscientiously doing everything you ought to do. "But all the same," you say, "consider, one can't remain that way forever,--eventually one's own individual life must begin. How will this come about? And how is one to avoid thinking about it?" Well, here is the best thought along these lines. Place yourself in God's hands and pray that He will guide you as He finds best, so that your lot in life does not hinder, but rather helps you to attain the blessed life beyond the grave, without your dreaming of a brilliant destiny. Having thus attuned yourself, wait patiently, and eventually God will give you instructions. And He will instruct you through the conjunction of circumstances and through the will of your parents. Being firm in these thoughts and resting in God, live without constructing empty plans and do those things which your relationship to your parents, to your brothers and sisters, to other relatives, and to all people requires you to do. But in no way think this life empty. Whatever you do according to this rule will be a real deed, and if you act with the realization that this is the way it should be done according to the commandments, and that God wants it this way, then it is an action pleasing to God. In like manner treat every trifle. May the Lord bless you!

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ORTHODOX WORSHIP AND LIFE V:
PRACTICAL WORSHIP
(concluding the series)

In previous installments of this series, we have explored numerous dimensions of the worship-life of Orthodox Christians: the use of the Sign of the Cross, the involvement of body and senses in worship, and time/space and the material creation as components of our worship. But if worship is isolated and compartmentalized from the totality of our lives, it is no longer truly worship but rather degenerates into 'mere ritual'. In this issue, we broaden our focus to look briefly at the totality of life as worship.

A snide Englishman once remarked that he had gone to India, expecting to find there a great religion, but that instead of a religion he had found 'merely a way of life'. His remark reveals much about the typical Western conception of 'religion'---and by this kind of standard, true Orthodox Christian Faith is NOT a 'religion'. It is, precisely, a way of life. We shall leave those who seek some form of 'religion' which is not a way of life to their own devices (although we are duty-bound to pray for their salvation) and judgements. Let us ourselves seek how we may more deeply submerge our entire lives in the Faith which has been delivered to us by the Apostles and Saints.

Worship which stops at the Church door is not worship; neither is Faith which manifests itself only in certain portions of our lives truly Faith. Only when we submit our *entire* life, being, activity and substance to God's Presence can we legitimately claim to be living in a worshipful Faith. Every moment of our day, every phase of our activity, every encounter we have with others should be and must be sanctified by prayerful dedication and offering to the Lord. It is to this end that Tertullian, St. Cyprian, St. John Chrysostom and so many other of the Fathers were so insistent concerning our constant dedication of ourselves, our activities, the things we contact by the making of the Sign of the Cross (cf. Vol. I No. 3, p. 21). This Sign, of course, is to be made *prayerfully*---and often is accompanied by a verbal prayer of dedication or petition.

If our eyes and hearts are truly taught by the Gospels and the admonitions of the Divine Services, we discover that not a moment or an event passes in our lives which is not cause for thanksgiving, for a remembrance of the Lord's love for us, for a prayer on behalf of

ourselves or others. Every Christian is called to a life of *constant* prayer and thanksgiving: pray without ceasing.

Even beyond these specific stimuli to prayer and thanksgiving, the Tradition of the Church teaches us to condition our whole life with prayer---the constant prayer of repentance 'Lord Jesus Christ, Son of God, have mercy on me, a sinner.' This is no vain repetition when it is uttered repeatedly with heartfelt conviction; it is a prayer to which we may teach our hearts and minds to have recourse at all times, even when we must be partially occupied with other tasks---how much more profitable than our usual daydreaming!

Practical worship is not limited, of course, to our interior lives---though without the interior life of prayer and repentance, all exterior deeds become merely 'dead actions', which no matter how apparently good profit nothing for our salvation, nor for the eternal good of those to whom they are directed. But it is equally true that faith without good works is quite dead (James 2:17). Whatever may be the form in which the Lord presents us the opportunity, we are to feed the hungry, clothe the naked, visit the captives, comfort the widow, the orphan and the oppressed---both by prayer and by action. Our homes, our tables, our lives and hearts are to be constantly open to the Lord who comes to us in the disguise of the homeless, the wanderers, the poor and hungry and dispossessed of this earth. How absurd to avail ourselves of the overwhelming hospitality and generosity Our Lord shows us upon the Cross and at the Altar---and then close ourselves against those whom the Lord sends us for food, drink and consolation! We live in a society which has sought desperately to sanitize itself---converting charitable and loving care for the poor into 'welfare', the tender care once given the sick by their brothers and sisters in Christ into 'medicare'...and so on. For one who would live a true Christian life, this is a curse, not a blessing---how shall we receive the Lord at our table when there are no wandering beggars, no hoboes? How shall we care for the orphan when they are all shut up in orphanages, safely removed from sight?

We might continue indefinitely, with greater or lesser humor or sadness: the simple truth is that we must not only accept those opportunities for loving service (for this is our practical worship) which Divine Providence may send our way---in this age, we must also seek them out, for the society (and this of course is ourselves) has worked hard and effectively at hiding from us the hungering, homeless Christ.

None of this should be construed as a call to a 'social Gospel' in the perverted sense common to the West. There is no antithesis between 'faith' and 'works' to be found in the Gospel, nor in the Fathers. The life and Faith of the Church, which is in but not of the world, is something radically different from that in which it is immersed. We are called upon to feed the hungry, not that they (or we) may have full bellies---but rather that they may know that we call them (and ourselves) to salvation.

For Orthodox Christians, worship and life are one and the same. Life itself is centered in and defined by worship---by the specific times of prayer and sanctification, wherein the Church speaks and teaches and prays as a Body. Worship begins at the Holy Altar, and spreads beyond the confines of the Temple to pervade every dimension of life, sanctifying and claiming for the Lord every sphere of activity---and driving out before it the uncleanness and darkness of the devil's deceptions. If we content ourselves with anything less, we deprive ourselves of the fulness of the life of salvation to which we have been called, and fall short of the New Life to which we have been born in the waters of Holy Baptism.

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It is our intent and desire eventually to revise and reprint the entire series 'Orthodox Worship and Life' in small booklet form. For that purpose, illustrations would be desirable---also an 'angel' who would like to have enough copies of the booklet to pay set-up costs. Any takers?

NATURAL EASTER EGG DYEING

There is legitimate ground for concern that some or all of the commercially available egg dyes may be undesirable for health reasons. The mere fact that the dye color does not penetrate to the egg (and sometimes it does) is no assurance that potentially unhealthy components of the dye have not done so. Yet, the tradition of exchanging and displaying dyed eggs---which for obvious reasons are seen as symbolic of the Resurrection---is an old one for Orthodox Christians. So we offer the following suggestions, cribbed from an unknown newspaper sometime in the past, and supplemented by information found in an old Organic Gardening magazine:

Place eggs in a single layer in an enamel or stainless steel saucepan (if enamel, make sure it has no chips in the portion in which eggs & liquid will be present); cover with cold water. Add one teaspoon of apple cider vinegar and the dye substance. Bring *just* to a boil; reduce heat and simmer (not boil) for 20 minutes. (This is a good method for preparing 'hard-boiled' eggs anytime---the egg protein remains far more easily digested than if eggs are actually boiled) Remove dye matter. Place eggs in dish and cover with liquid dye overnight for darker colors.

Red cabbage leaves produce a bright blue; orange peels a very light yellow; carrot tops and celery tops a yellow-green (the latter lighter than the former); onion skins a yellow. We have not yet experimented with other possible vegetable and fruit dye-substances (these suggestions came from the original article)---but the range of possibilities seems limitless. Beets for a red? Blackberries, blueberries, perhaps even strawberries? Note that some substances may produce quite unexpected colors, and some seemingly colorless vegetables may, in combination with the vinegar and the egg shell, produce interesting colors. Other mordants (as the vinegar would be called in the dyeing business) might produce quite different results. An obvious one to try would be common table salt. As these dyes are all quite water-soluble, the finished eggs might be given a light coating of oil to protect them and give them a sheen.

Happy egg dyeing---and a blessed Paschal

AGAPE COMMUNITY NOTES

TEMPLE OF THE ANNUNCIATION SERVICES

SUNDAY SERVICES

| | |
|---|--------|
| Vespers, Penance & Absolution | |
| SAT. | 5:30PM |
| Orthros, Proskemedy and
Divine Liturgy | 8:00AM |
| Vespers | 5:30PM |

WEEKDAY FESTIVAL SERVICES

| | |
|---|--------|
| Vespers on the Eve | 5:30PM |
| Orthros, Proskemedy and
Divine Liturgy | 7:00AM |
| Vespers | 5:30PM |

HOLY WEEK

| | |
|-----------------------------------|--------|
| Monday-Wednesday: | |
| Orthros & Prime | 6:00AM |
| Terce | 9:00AM |
| Sext | Noon |
| None | 3:00PM |
| Liturgy of St. Gregory | 5:30PM |
| Great Thursday: | |
| The Hours as above | |
| Vespers & Liturgy of
St. Basil | 5:30PM |

| | |
|-----------------------------|--------|
| Great Friday: | |
| Orthros & Twelve
Gospels | 6:00AM |
| Terce | 9:00AM |
| Sext & Crucifixion | Noon |
| None & Descent | 3:00PM |
| Vespers & Burial | 5:30PM |
| Great Saturday: | |
| Orthros & Hours as above | |

PASCHA

The Paschal Liturgy begins at sun-down on Saturday with Vespers and the Liturgy of St. Basil; vigil continues throughout the night with Compline, the reading of the Acts of the Apostles, Nocturnes, Resurrectional Orthros; it concludes near dawn with the Liturgy of St. John Chrysostom.

Paschal Vespers Sunday evening 5:30

BRIGHT WEEK

Monday: THE FEAST OF THE ANNUNCIATION

| | |
|---|------|
| Orthros, Proskemedy and
Divine Liturgy | 7:00 |
| Procession with the Ikons in
honor of the Temple Feast | |
| Vespers | 5:30 |

| | |
|---|------|
| Tuesday-Saturday: | |
| Orthros, Proskemedy and
Divine Liturgy | 6:00 |
| Vespers | 5:30 |

TEMPLE NOTES

The gaping hole behind the Altar which afforded such a magnificent view of the corn-stubble (and occasionally frolicking horses) has been enclosed by the exterior structure (interior finish will have to await funds and time for the planing of panelling-wood) for the High Place

---the site of the principal ikon of Our Lord and the throne for the bishop when he presides. A generous gift to the Temple fund of a gold chain (which was sold as the donor requested) provided sufficient funds to retire the remaining debt from the original construction costs. So from now on it's a matter of nickels and dimes to do such work as current funds allow.

FARM REPORT

In a word---WET! This may have been the soggiest winter and spring yet, capped off just this past week by torrential flash-flood rains. Nevertheless, most of the land here is in pretty good shape---would have been otherwise had we gotten to fall plowing but not cover-crop planting. A final check on Tabor indicated that she had again failed to bring a foal---so reluctantly sold her, hoping she may perhaps find a new owner who can afford to board aging horses. Chicken flock has been bolstered by a few additions (gifts of neighbors), and we currently are collecting about 10 eggs a day---and can use none of them until Pascha. Just yesterday saw the first duck eggs laid---now we must hasten to prepare decent nest-boxes for the mother ducks. On a spring-like day a few weeks ago, the garden fence was cleared and repaired, the old piece-of-wire-gate replaced by a neatly constructed gate (of sassafras wood, so it's light and weather-resistant) topped off by a Cross---of all places, the garden should be a site for prayerful work, and a reminder will be most welcome. Bees were given their spring check last week, and are in excellent shape---may even be able to divide one or two of the colonies this year and still get a good honey crop. The vet on his visit to check Tabor managed to palm off on us softies a little pup which was headed for the gas chamber---sometimes we're grateful, & sometimes rueful. She's a delightful little critter, but very yappy and a bit hyperactive. We look with eager anticipation over the orchard facing the house, hoping to see good growth in all the young trees set out there. Budding time can't be too far away---the willow tree suddenly leafed out this past week, its welcome greenness reinforced by the newly-risen grass over the hillsides. After a bleak and muddy winter, all the new green is more than welcome! Garden seeds have arrived in the mail, and we look forward to planting---once again, it seems, to be delayed by a combination of wet weather with Holy Week, Pascha and Bright Week. Hopefully last year's experience---which saw planting delayed till nearly summer by the same combination---will not be repeated!

MACHINERY

We're in the midst of buying and selling---in an effort to simplify and cut costs. To be bought: a crew-cab pickup truck, which is alleged to get gas mileage nearly as good as our car, will carry most of our trucking needs (heavy hauling will have to be hired), will be reasonably comfortable for short- and medium-distance travel for the family---and into the bargain unexpectedly turns out to be four-wheel drive (and so will be able to reach places on the farm currently inaccessible). To be sold: the venerable Chevy II (still running reasonably well) and the 2-ton Ford flatbed with its hydraulic lift gate (that we'll miss!). We'd be delighted to talk with anyone interested in either of these. Still look forward to the day when we can see our way clear to getting along without any vehicle!

FORTH AND BACK

Fr. Don has spent much of the past weeks tied down in an outside job ---necessary to pay for garden & beekeeping supplies, as well as to retire some accumulated bills. It's been rather hard to keep other things going: the work (on a tree-grafting crew) consisted of high-speed cutting of grafting pens from apple-tree cuttings, which proved to be quite exhausting. The job is finished, and another skill acquired. In the midst of the last days of that task, time was made for a flying (up one day and back the next) visit to the Church of Our Saviour in Indianapolis---a delightful and rewarding occasion to share with our brothers and sisters to the north. At the same time, Matushka Jackie, Mary Sara and Matthew departed for a short visit with the family in Alabama---a visit which has been prolonged by the purchase of the truck mentioned above (and which will now require the additional presence of Fr. Don---somewhat delaying this issue of LIVING ORTHODOXY).

MANY THANKS....

to those who have in one way or another contributed to the life, worship and work of the Community since our last issue. As always, we fear the accidental omission, but nevertheless extend our thanks especially to Doug Waggoner (for the contribution of the gold necklace which put the Temple account in the black), the Church of Our Saviour (for incense, vestments, candlesticks, and other liturgical items too numerous to mention), and Herbert Davis, Praskovia Derevitsky, Ruel Ewing, Fr. Stephen Wallsteadt, Sr. Noemi Weygant for cash donations.

ANNUNCIATION FESTIVAL

The Temple Feast falls on Bright Monday---the day after Pascha (25 March/ 7 April). Unless our exhaustion is too great, the day will be marked by a special day of celebration and festivity following the Divine Liturgy and procession that morning. We would be delighted if it were possible for some of the friends of the Community to join us for that day (and of course, if possible, for the Paschal Feast as a whole). Details for the day are as yet unknown...just plan to come if possible, and let us know when you can be here.

YOUR PRAYERS..

..are asked for the servant of God, Matushka Jackie, as she continues in her pregnancy, and for the child whom she bears. The birthing is expected in late May or early June.

TEMPLE NEEDS

The most immediate need for the Temple is for funds to complete the insulation work, and to prepare the poplar panelling for the interior. We have received an offer for the creation of a processional Cross for the Altar, but still are in need of a nice lampada which will hold a large lamp-glass for the lamp before the Royal Gates. Anyone desiring to labor upon the Temple may well be put to work moving dirt for the finishing of the packed-earth floor---if the dirt ever dries out enough to move!

LOGGING

Some selective logging has been in progress on the Community land, with a view to paying the taxes, further reducing the land debt (now down to about \$3300), and providing for some needed work on buildings and roads. We hope to be able to accomplish such logging on a continuing basis without disrupting the quality of the woodlands within which we live ---concentrating on trees with a high rate of return, and those which have either reached maturity or are damaged (by ground-fire, lightning or wind) in such a way that they will never reach a healthy maturity.

WHO SPEAKS FOR ORTHODOX CHRISTIANS?

Recently, the secular press has been filled with glowing accounts of meetings between Roman Catholic popes and various 'Orthodox leaders' ---often giving the impression that a 'reunion' between the Roman Catholic Church and the Orthodox Christian Church is just around the corner. The secular press, most western Christians, and perhaps not a few Orthodox fail to realize that NO ONE person or office speaks for Orthodoxy in anything remotely resembling the sense in which the pope speaks for the Roman Catholic Church.

The proclamations and actions of even the Patriarch of Constantinople remain solely his own, unless they truly reflect the 'conscience of the Church'---something determined not by numbers ('majority rule' is as alien to Orthodox Christianity as is the absolute rule of a 'Vicar of Christ', as the pope is styled) but by FAITHFULNESS to the tradition and teaching of the Apostles and the Fathers of the Church---to the Gospel of Our Lord Jesus. If any Orthodox Christian betrays this trust---be he bishop or patriarch---he thereby sets himself outside Orthodoxy and outside the Church.

The temptation to 'make peace' with heresy and schism is nothing new to Orthodoxy. For centuries, there have been powerful political advantages to be found in alliances with various 'Christian nations' and powers of the West, and the present state of world affairs is no new one from that perspective. A survey of earlier incidents of this sort would be out of place here; suffice it to say that they have occurred---but that true Orthodox Faith, the Church, has endured in spite of them. At times, such 'ecumenical' ventures have involved even one or more of the great patriarchal sees (such as that of Constantinople). In these cases, the faithful have simply turned their backs upon the betrayers of the Faith---as indeed, the canons of the Church require them to do.

Who, then, DOES speak for Orthodoxy? There can be no satisfying answer to this question for the legalist western mind---to which the Christian Faith is fundamentally alien. The Patriarch of Constantinople (recognized in principle by all Orthodox as the 'first among equals' of the bishops, the spiritual and sacramental descendants of the Apostles) does not. All the patriarchs taken together, even if they be in complete agreement, do not. Not even a 'pan-Orthodox Council', such as some propose to assemble, can be said in advance to do

so. Only *after the fact* can it be determined whether such a council (or for that matter any council) actually has proclaimed and upheld the True Faith. (More than one instance of a 'legally and properly constituted' council which betrayed the Faith---and subsequently was rejected by the Church---can be found.)

There can be no institutional guarantee of a particular voice as the authentic voice of the Church---precisely because the Church is *not* an institution (even though it functions in and through institutional modes); it is the living Body of Christ. Only the test of faithfulness to the living Tradition of the Faith can ascertain whether the voice and actions of any person or body purporting to speak for the Church is in fact doing so.

The recent actions of the Patriarch of Constantinople would not seem to pass this test; by implication they endorse the departures from the true Faith of the Roman Catholic Church (and, by extension, of some other western 'Christian' bodies). Already, significant numbers of Orthodox Christians have disassociated themselves from this voice. If and when implication becomes assertion, no doubt far larger numbers will follow suit.

This is not, however, to introduce a 'numbers game' answer to the original question. There have been numerous times in the Church's history when the vast majority of those who claimed the title 'Christian' or even 'Orthodox' were in fact heretics (the present perhaps being no exception). In the end, Orthodoxy has always triumphed---though it has sometimes taken generations. It is entirely possible that the decades to come may see a situation in which the true Faith is upheld only by scattered handfuls of the faithful, with all the 'big names', all those able to command the attention of a numbers-and-titles conscious society, apostatizing---standing apart---from the Faith and the true Church. Some say it is already happening or has happened.

ON THE BEARING OF GRUDGES
From the letters of St. Tikhon of Zadonsk

Your honor, Mr. I. V., my most beloved brother in Christ! I heard that you had a court case against Captain F.L., in which he was accused of having dishonored you by some words of his, and that this L. is already long dead. I also heard that the deceased had sent to ask your forgiveness, and that not forgiving him, you now seek to dishonor his son. If this be true, I ask you to listen patiently, and to act according to my advice.

First, remember that the keeping of grudges is the first gain in a person for the devil, who does not rejoice over anything so much as over a heart that harbors grudges. For the person who keeps grudges does not receive forgiveness from God, because he himself does not forgive. So Christ teaches in the Gospel: 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.' (Matt 6:15) And how will you pray to God: 'Forgive us our debts, as we forgive our debtors,' if you yourself do not forgive? Our brother is the same as we are; by his words he dishonoured us, insulted us; But we are worms, earth, ashes, stinking filth. How many times each day we anger God, our Creator, the great and terrible Lord, before Whom the heavenly hosts are terrified and tremble! What kind of forgiveness do we hope to receive from God, when we do not forgive those who are like us? We sin against one another; we ought to forgive one another. Read the account in the 18th chapter of the Gospel of Matthew; what is written at the end of the chapter is frightening for those who do not forgive their fellowmen.

Now you also know that you will die, and you do not know when; maybe today or tomorrow. And what if death finds you holding this grudge? L. showed his humility, and thus rewarded your dishonor by asking your forgiveness, and this way he was freed from his obligation to you; what more do you want now? You have the obligation to forgive your brother. If you do not forgive him, you will die with this obligation unfulfilled; then what mercy can you hope to receive from God? In what way is the son of L. guilty before you? Were you seeking a financial debt, then the son would have to pay for the father, because he inherited the father's estate. But the father made the insult, and you seek to dishonor his son, as if the son were an accomplice in his father's insulting you, as if he taught his father--- which is impossible! I sincerely beg you to cut the whole know of

keeping grudges; forgive the brother his sin, release the deceased from his obligation, or rather, fulfill your obligation and do not remain indebted until death. And be reconciled to his son, for God's sake.

Believe me, that all this comes about because of the demon who tempts people to enmity. Therefore, spit on this whispering, inimical spirit that stirs up the thought of revenge, and obey Christ our Saviour; the Creator of the world, who even prayed to the heavenly Father for those who crucified Him, and commanded us to do likewise, saying: 'Love your enemies, do good to them which hate you, bless them that curse you,' (Lk 6:27) Forgive your fellow man in order to receive forgiveness from Christ; and what kind of forgiveness can you hope for, if you do not practice forgiveness yourself? He, against whom you have turned your anger, the son of a deceased father, is coming to you and will ask for forgiveness. Your friends will rejoice over your reconciliation; your servants will love you; your other neighbors will bless you; Satan will be tormented (for Christian love torments him terribly, just as enmity makes him merry). This is what will be pleasing to Christ, the Son of God, the lover of peace. I, your unworthy pastor, on hearing of this, will be grateful and will rejoice in spirit, and will write your merciful name in my memory. Do this act of mercy; first for your own sake, that you might receive mercy from God in this way; and then for your brother's sake, who comes to you with humility, that he might be set at ease. And you will be doing a favor for me, for you will be fulfilling my wish. May the merciful God, the giver of peace, soften and so dispose your heart, I have written this to you as an official duty. May each one receive the mercy he seeks!

Now I am also sending a most holy ikon of the Saviour of both you and me; it is in His name that I appeal to you. This name is marvellous to the angels, beloved of the apostles, martyrs, hierarchs and monks, and sweet to us sinners; because in it alone is our hope and expectation. Cease keeping grudges; I ask you again for this according to my duty. And when you do this, let me know, for it will be beneficial for me, when you are reconciled.

(.....)

the most unworthy bishop of Voronezh,
TIXHON

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WORTHY TO BE READ.....

LENTEN FAVORITES FOR ORTHODOX CHRISTIANS, St. Nectarios Press, PO Box 396, Medina, WA 98039, \$7.50 + 75¢ postage, 200pp., 8-1/2x11 loose-leaf. Attractively done and extensive collection of recipes suitable for Lenten use, together with a valuable article concerning fasting and complete tables of fast-days and periods (according to Greek tradition---there are slight variations with the Slavic practice). The recipes are chosen with a view to currently available meat and dairy substitutes widely available in general and health food stores---and inquiry addresses thoughtfully provided for those who may lack ready access to such specialty items. Two reservations present themselves: (1) a large number of the recipes appear (at least from our point of view) to be rather expensive, and perhaps sometimes a bit lavish---unless perhaps for Sunday dinner---for Lenten fare; (2) many of the recipes depend heavily on the use of vegetable oil and/or margarine. This latter reservation rests upon the question of whether to regard the lenten fast from oil (and at other times of the year as well) as referring strictly to olive oil (the only commonly used vegetable oil at the time the fast discipline of the Church developed), or whether to construe it broadly as referring to all vegetable oils (including, of course, margarine). Our choice here has been to opt for the latter (following the analogy of the extension of the fast from wine to include all alcoholic beverages)---which seems to make more sense, as the use of olive oil is not widespread in this culture, and a fast from something we seldom use would have slight meaning. Even with these reservations, the volume can be highly recommended---not just for Great Lent, but for use as a guide for all the other fast days and seasons of the Church year.

CHRISTIANITY OR THE CHURCH?, by the Holy New-Martyr, Archbishop Ilarion (Troitsky), Holy Trinity Monastery, Jordanville, NY 13361, \$1. In a word, superb. Written nearly seventy years ago, this work speaks clearly even yet to our age---and to perhaps the most serious threat to the true Faith yet to manifest itself: the modernist, liberal, individualist attempt to destroy the organic unity and oneness of the Church, the Body of Christ (or to ignore it), and to replace it by a self-centered, me-and-my-God 'Christianity'. As Abp. Ilarion observes, "the Christian community referred to itself as 'Church' in preference to all other names. The word 'Church' appears one hundred and ten times in the New Testament, while such words as 'Christianity' and similar words with the same ending are completely unknown...."

(continued next page)

The text is heavily footnoted, with specific references to Holy Scripture and the writings of the ancient Fathers of the Church---a welcome change from the rather more usual custom of Orthodox writings of citing from the Fathers without giving specific location references. The translation, despite an occasional quirk, is fluid and easily read. The work can be highly recommended for the strengthening of the faith of those already living and growing in Holy Orthodoxy, and no less for those who are still searching for an understanding of what it truly means to be one with the Body of Christ, followers of the Lord Jesus.

A BIOGRAPHY OF PATRIARCH TIKHON, by Jane Swan, Holy Trinity Monastery, (address above), \$1.50. Tears are the only adequate response to this story of the struggle of a holy man to stand in the face of the traumatic events throughout which he sought to serve the Faith and the Church. The picture which emerges of a dedicated, sensitive and humble man confronted with the raging torrent of a World War, the Bolshevik revolution and its precursors, the first ghastly years of the Soviet regime---this is a picture to shake the most complacent hearts and minds. The sensitive and honest biographer does not shrink from confronting some of the more difficult questions which arise in Patriarch Tikhon's latter years (questions some of which undoubtedly arise from forgeries), but rather confronts them head-on. For those unfamiliar with Orthodox life in general, the deeply moving account is adorned with explanatory notes concerning services, Church life and organization---a valuable education in itself. It is to be counted a blessing that the story of Patriarch Tikhon's life is readily available to the English reader in an easily read account. The volume is supplemented by a useful and extensive bibliography---both for further reading concerning the Patriarch himself, as well as for general information concerning the Church in Russia.

THE TRUTH ABOUT THE RUSSIAN CHURCH ABROAD, Holy Trinity Monastery (address above), \$1.50, by M. Rodzianko. This is another of those works which almost didn't get read---the title might make one tend to shrug his shoulders and think 'another piece of propaganda'. Only in recent decades has the word 'propaganda' come to have such a pejorative sense---and this is one of those cases where our concepts may get us into trouble: this is a booklet intended to convey truth---not to befuddle the reader with specious attacks on others or with half-truths. It traces, with admirable simplicity, the tortured history of the agony of the Russian Church cut loose from its roots---roots first tormented and finally destroyed (at least in a public, institutional

sense) by the depredations of the Soviet regime. Out of this tortured history have arisen several different 'Russian jurisdictions' in the West. The volume goes a long way in clarifying the history and relative positions of each---without getting itself lost in useless polemics and personal attacks. Quite apart from its historical value, it may also be recommended for the valuable insights into the Orthodox understanding of the Church to be gained from it.

A REPLY TO 'ARCHBISHOP ATHENAGORAS, Monastery Press, 8011 Champagne Ave., Montreal, Que., CANADA H3N 2K4, \$2.00(?). Contains two lengthy letters (the first by Bishop Nathaniel of Munich, the second by the Fathers of the Holy Transfiguration Monastery, Boston) in reply to 'a violent attack upon the Russian Orthodox Church Outside of Russia, entitled: 'Ecclesiological Problems: Church Beyond Boundaries', written by Archbishop Athenagoras of Thyateira, resident in London.' This all sounds rather forbidding---but the volume is a useful companion to the preceding, and affords many valuable perceptions of the nature of the Church.

UNSEEN WARFARE, Theophan the Recluse, St. Vladimir's Seminary Press, Crestwood, NY 10707, price unknown. If this volume were widely read, well-digested, and carefully followed, most if not all psychiatrists would be doing something else. The work originated with a sixteenth century Italian priest, was then revised by an Orthodox monk of the Holy Mountain, then finally revised and edited by the Blessed Bishop Theophan the Recluse in Russia. (An excerpt appears on page 22, and selections from two other of his writings on pp. 6ff and 20f.) The end product is both thoroughly Orthodox and profoundly wise---and of the kind of simplicity which Our Lord demands of us. Those who read primarily for spiritual and common-sense edification may well wish to skip the lengthy introduction, which for the most part has nothing to do with any kind of edification except in the rather complex literary history of the work---the kind of academic analysis which, it seems, must now precede any new edition of a work. The nature of this volume will not appeal to those who seek 'profound theological systems'---but then neither, it seems, does the Holy Gospel. It will certainly not appeal to those who make a virtue of 'doing your own thing'---for it draws with crystalline clarity the battle lines between self-will (the principal weapon of the Evil One) and submissive obedience to the Will of God. It is a valuable 'field manual' for those who willingly engage in the spiritual warfare requisite for all who seek the eternal crown promised by Our Lord.

HOW TO SAVE THE SOUL

Bishop Theophan the Recluse

What does one say to the person who asks: 'How can I save my soul?'

This: Repent, and being strengthened by the power of Grace in the Holy Mysteries, walk in the path of God's commandments, under the direction which the Holy Church gives you through its God-given priesthood. All of this must be done in a spirit of sincere faith which has no reservations.

---What then is faith?

Faith is the sincere confession that God, Who is worshipped in the Trinity, Who created all things and provides for all, saves us who are fallen, through the power of the death on the Cross of the incarnate Son of God, by the Grace of the Most Holy Spirit in His Holy Church. The beginnings of renewal, which are established in this life, will appear in all their glory in the future age, in a way that the mind cannot comprehend nor the tongue express.

O our God, how great are Thy promises!

How then does one walk in the path of the commandments unswervingly?

This cannot be answered in one word, for life is a complex matter. Here is what is necessary:

a) Repent, and turn to the Lord, admit your sins, weep for them with heartfelt contrition, and confess them before your spiritual father. Vow in word and in your heart before the face of the Lord not to offend Him further with your sins.

b) Then by abiding in God in mind and heart, endeavor to fulfill in body the duties and affairs which your station in life imposes upon you.

c) In this labor most of all guard your heart from evil thoughts and feelings---pride, vainglory, anger, judging of others, hatred, envy, scorn, despondency, attachment to things and people, scattered thoughts, anxiety, all sensual pleasures and everything that separates the mind and heart from God.

d) In order to stand firm in this labor, resolve beforehand not to withdraw from what you recognize to be necessary, even if it may mean death. To achieve this, when you first resolve to do so, offer your life to God in order not to live for your own sake, but for God alone.

e) A support for life in this manner is an humble offering of one's self to the will of God, and not depending on one's self; the spiritual arena in which this life is accomplished is patience or an unswerving stand in the ranks of redeemed life, with a cheerful endurance of all the labors and unpleasantness that are linked with this.

f) A support for patience is *faith*, or the assurance that, working

in this way for God, you are His servant and He is your Master, Who sees your efforts, is gladdened by them and values them; *hope* that the help of God which is ever protecting you, is always ready and waiting for you, and will descend upon you in your time of need, that God will not forsake you to the end of your life, and preserving you as one faithful to His commandments *here*, among all temptations, He will lead you through death to His eternal Kingdom; *Love*, which meditates day and night upon the beloved Lord, in every way strives to do only what is pleasing to Him, and avoids everything that might offend Him in thought, word and deed.

g) The weapons of such a life are: prayers in church and at home, especially mental prayer, fasting according to one's strength and the rules of the Church, vigilance, solitude, physical labors, frequent confession of sins, Holy Communion, reading of the Word of God and the writings of the Holy Fathers, conversations with God-fearing people, frequent consultation with one's spiritual father about all the events of one's internal and external life. The foundation of all these labors in measure, time and place is wisdom, with the counsel of those who are experienced.

h) Guard yourself with fear. For this remember the end---death, judgement, hell, the heavenly Kingdom.

Most of all be attentive to yourself: preserve a sober mind and an untroubled heart.

i) Set as a final goal the kindling of the fire of the spirit, so that the spiritual fire will burn in your heart and, gathering up all your strength into one, will begin to build your inner man and finally burn up the tares of your sins and passions.

Arrange your life in this manner, and with God's Grace you will be saved.

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HOW TO OVERCOME NEGLIGENCE
Bishop Theophan the Recluse
from Unseen Warfare, p. 124

To avoid falling into the pernicious evil of negligence, which will stop your progress toward perfection and deliver you into the hands of the enemies, you must flee all kinds of inquisitiveness (trying to find out what's here, or what's there, idle wandering, empty chatter, gaping around), any kind of cleaving to something earthly, all arbitrary actions or 'doing what I like', which is totally out of keeping with your position. On the contrary, you must force yourself to follow, willingly and quickly, every good guidance and command of your teachers and spiritual fathers and to do everything at the time and in the manner they wish.

Never delay in undertaking any work which you have to do, for the first brief delay will lead to a second, more prolonged one, and the second to a third, still longer, and so on. Thus work begins too late and is not done in its proper time, or else is abandoned altogether, as something too burdensome. Having once tasted the pleasure of inaction, you begin to like it and prefer it to action. In satisfying this desire, you will little by little form a habit of inaction and laziness, in which the passion for doing nothing will possess you to such an extent that you will cease even to see how incongruous and criminal it is; except perhaps when you weary of this laziness, and are again eager to take up your work. Then you will see with shame how negligent you have been and how many necessary works you have neglected, for the sake of the empty and useless 'doing what you like.'

Scarcely perceptible at first, this negligence permeates everything and not only poisons the will, planting in it aversion to all kind of effort and all forms of spiritual doing and obedience, but also blinds the mind, and prevents it from seeing all the folly and falsehood of the arguments which support this disposition of the will; for it hinders the mind from presenting to the consciousness the sound reasonings, which would have the power of moving the slothful will to perform the necessary work as quickly and diligently as possible, without putting it off till another time. (....)

Published by St. Vladimir's Seminary Press, Crestwood, NY 10707.

(LETTER, continued from p. 2)

I cannot renew my subscription. Too bad LIVING ORTHODOXY has become a vehicle not for what its name promised, but for the dead formalism of the Grand Inquisitor.

In Christ,
Fr. James, hieromonk
Orthodox Catholic Church
of America

To be properly understood, this letter should be referred to Fr. James' earlier letter and our response in Vol. I No. 4 of LIVING ORTHODOXY (at which time he identified himself as a priest of the Old Roman Catholic Church). We will refrain from any other comment. Let it be known that the 'Orthodox Catholic Church of America' is not to be confused with our own jurisdiction nor with any of the 'major' Orthodox jurisdictions present in this country; nor is it in communion or any other sort of relationship with our own jurisdiction nor, to the best of our knowledge, with any of the historic Orthodox bodies.

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